

UNITY

Freedom, Fellowship and Character in Religion

VOLUME XXXI

CHICAGO, APRIL 20, 1893

NUMBER 8

UNITY

A WEEKLY JOURNAL OF RELIGION

ESTABLISHED IN 1878

JENKIN LLOYD JONES, SENIOR EDITOR

EDITORIAL CONTRIBUTORS:

RICHARD BARTRAM,
J. VILA BLAKE,
CHARLES F. DOLE,
JOHN R. EFFINGER,
EMIL G. HIRSCH,
FREDERICK L. HOSMER,
WILLIAM C. GANNETT,
ALLEN W. GOULD,
ELLEN T. LEONARD,
JOHN C. LEARNED,
EMMA E. MAREAN,
R. HEBER NEWTON,
WILLIAM M. SALTER,
MINOT J. SAVAGE,
MARION D. SHUTTER,
HENRY M. SIMMONS,
JAMES G. TOWNSEND,
CELIA P. WOOLLEY.

\$1.00 A YEAR. 10 WEEKS ON TRIAL FOR 10 CENTS.
SINGLE COPIES 5 CENTS.

Advertising, 12 cents per line; business notices 24 cents per line. Advertisements of book publishers received direct; other advertising through LORD & THOMAS, advertising agents, Chicago and New York. Readers of UNITY are requested to mention this paper when answering advertisements.

Unity Publishing Company,
175 DEARBORN STREET, CHICAGO.

Contents.

EDITORIAL.	PAGE.
Notes	57
The Work of the Liberal Minister	58
Along Long Lines.—F. L. H.	58
The Ethics of Business	58
Men and Things	58
CONTRIBUTED AND SELECTED.	
Questioning.—MARY E. COLE	59
The Partnership of Religions	59
The Word of Spring.—WILLIAM BRUNTON	59
CORRESPONDENCE.	59
CHURCH DOOR PULPIT.	
The Jesus of the Gospel and the Jesus of History.—PROF. J. ESTLIN CAPPEN	60
THE STUDY TABLE	61
NOTES FROM THE FIELD	62
THE HOME	63

Editorial.

ALL love is one. The love of animal, plant, forest, flower, sea, sky and of one's fellowman, and he whose spirit yearns over the grass-blade peeping forth in the early spring, has mounted far on the ladder that leads to the love of God.

TRUE humility is opposed alike to self-abasement and the over-estimation of self. It is self-respect without egotism; honor and toleration in word and deed for the actions and opinions of one's fellowmen. None but the truly humble can be at once patient with the short-comings of the simple-minded, and tolerant toward the opposing thought of their peers.

Two Hindus were walking along one of our thoroughfares recently, in company with an American gentleman. Passers-by, noticing their foreign dress, stopped and stared and even laughed with frank rudeness at these strange guests. This incident suggests that Americans still have much to learn in the matter of common politeness, and were they in India they might very possibly learn such lessons from the men they ridicule here.

IN POLITICS, as in the moral world, the man who represents a truth, ultimately commands the respect and wins the suffrages of his fellowmen. This is not less true to-day than it was in the time of Lincoln and Washington. Fortunately, when fully aroused, the sturdy common sense of the people makes them quick appreciators and strong adherents of those men who best illustrate public virtue—that virtue which constantly seeks out and guards the highest liberties of the people.

ONCE the synonym for all high and holy daring, to-day the term courage is profaned to the characterization of the bold ventures of the Wall street gambler and of the financial wrecker who violates the *spirit* of the law in driving dangerously near to the extreme limit of the *letter* of it. The term courage applied to the ingenious betrayal of trusts should be a terrible misnomer. Shall the Puritan ideal of courage suffer degradation to the level of a modern idea?

"IN the estimation of the Korean, as in that of the Chinese and Japanese, the ideal citizen is not the wealthy one, nor the politically influential one, but the literary one." Perhaps this, after all, is at the bottom of the whole matter,—the explanation why we political and wealth-worshipping Americans are in such eagerness to have all the Chinese return bag and baggage speedily to their own home. But the Korean is undoubtedly right.

LIBERALISM, as a result of deeper thought, marks a necessary stage in the progress of every movement. A new liberalism seems to be infused into politics, and the latent liberalism in the church each day makes more apparent. Says the editor of the *Chautauquan*: "There is enough of this spirit (liberalism) abroad in America to-day to grow a liberal political party and a liberal church, and if any great new church organization is effected in the near future, this is the name by which it should be designated."

THE National Congress of Women, in connection with the World's Fair, will cover the entire week in which our Western Anniversaries fall, May 15-22. The Anniversaries will be held May 16-18. This will give friends attending our annual meetings the opportunity of hearing also many representative women upon the platform of the Congress. They should bear in mind that in this Congress of Women, Friday, May 19, is to be given, both morning and evening, to the National Alliance and the Women's Western Unitarian Conference. The names of many well-known Unitarian women appear also upon the program of the Congress for the week.

DR. LYMAN ABBOTT had a pleasant and helpful sermon recently, in the *Christian Union*, drawn from the story of Elijah under his juniper-tree. "Some of these juniper-trees of life" he considers to be (1) sleep, (2) amusement, (3) the home, (4) the church and (5) "the quiet hour." Under "amusement" he says of Jesus that "at one time of his life he and his disciples got a little fishing-

boat—he was fond of yachting" (the italics are his). This is a delightful piece of information, however Dr. Abbott came by it, and must be considered a valuable contribution to the humanitarian view of the Founder of Christianity. In fact, to read that Jesus knew hunger and thirst and weariness and pain—as the gospel story tells us—pales before the graphic statement that "he was very fond of yachting." This seems to relate him to the close of the nineteenth century more than all these other statements. Exception was once taken, we happen to know, to the statement in a charming little book well known to all readers of UNITY, that the child Jesus may have "made snowballs" on the wintry hillsides about Nazareth. But the author of "A Year of Miracle" must yield the palm to Dr. Abbott's bolder flight of fancy. No one has ever told us before that Jesus was fond, very fond, of yachting.

The Work of the Liberal Minister.

It is a ministry among men. It is a high study of souls. He must know the busy wicked world. If any man has a chance to study men in their meannesses and weaknesses it is a city pastor who tries to do anything besides following a crowd and drawing a salary. His pastorate is one continual spiritual clinic. The revelations and confidences that come to him would make a book which the counting-room can hardly match. A woman with tattered garments, knowing not where the bread is to come from to-morrow to keep alive the little children God has given her, takes the chair just vacated by another woman draped in silks and wrapped in furs, but torn with an agony no wealth can satisfy, dying from a starvation no bread can appease. The man made imbecile by drink is followed by the man made timid by too much prosperity. The minister's experience reveals a wider range of human depravity and human greed than is ever disclosed in the exchange; tenderer ties and sweeter emotions in the same human nature than the banker or the merchant can ever touch. He is often called upon to do what custom, law and religion may to solemnize and beautify the most important event in the earthly life of a human being. And what a range of anxieties, hopes and responsibilities is covered by his weddings! Now it is an attempt to put thoughtful meaning into the almost thoughtless union of plenty with plenty, gaiety joining hands for greater gaiety. And again, it is to evoke an ethical loyalty and permanence to a love born out of passion and recklessness, for through love a thirst for virtue is oftentimes awakened; and sometimes the sanctities of the latter seem more imminent and promising than those of the former. Read back of these weddings the stories of disappointments, of temptations, of love deferred, love's surprises and love's fruitions, such as the minister must know, and you have traversed a territory of human soul greater in extent than trade, craft, law or medicine can ever travel. Not more solemn, and oftentimes not so sad, are those other ministrations, the sad, sweet offices of the

grave. How often is he asked into the holy sanctities of the death chamber, there to voice, as best he may, the law of love which he understands to be the law of nature. He carries there the ministrations of a rational faith. He can testify that the religion of this world, which he preaches and tries to practice, is the religion which also makes the thought of another world a possible, an attractive, and sustaining one. What has he to say to bereaved parents, to stricken children? What has he to say by the coffin and at the grave? This—that there are no wastages in this universe; that nothing is lost out of the bank of nature; that there is an infinite economy which conserves to some high and eternal use the grain of sand on the beach, the leaf on the tree, the song the bird throws out from among those leaves. How much more, then, the sublimest output of nature that we can study, a human mind with its unmeasured potencies, the human heart with its uncalculated loves! What has he to say in the face of the dumb agony? This—that death is no grim devil going his rounds of mischief and working his deeds of evil upon men; but that he is the angel of light, the messenger of life, the inevitable attendant upon birth. Through him is progress vouchsafed. Out of sorrow is sympathy born. In the darkness of grief do we find comradeship with neighboring souls. By death is the soul subsoiled into larger life. Through its ministrations is the community welded, sanctified. To the grave-side the Liberal minister carries no assurance born out of dogma and doctrine. He simply says, with Whittier:

"I know not where His islands lift
Their fringed palms in air.
I only know they cannot drift
Beyond His love and care."

The ministry of thought is not only good at the grave but during the harder perplexities, and oftentimes the deeper sorrows of life; and so the Liberal minister must give himself with no mental or moral reservation to the ministry of thought. He must lead many to the light through the words of Emerson, George Eliot, Victor Hugo, John Fiske, Herbert Spencer and Robert Browning. In his sermons he tries to probe to the depths and rise to the heights of the human soul. Into these sermon-prayers his soul is to be poured.

His contact with men and with nature must be taxed for these sermons. Compared with this toil, which would be agony unmitigated were it not, for the most part, ecstasy unmeasurable, all the other activities are but play. As the babe carries everything to its mouth, so the preacher must needs carry everything to his sermon. But it must first be passed through his own thought-mills, and the flour must be moulded by his own meditations and baked in the fire of his own convictions ere it can become the bread of life to any human soul. In his thought of man he is inspired to work unceasingly; in his thought of God he finds rest unspeakable. More and more does he become enamored of the religion of the "Open Road." The trend of his preaching is away from the church of any denomination or sect, but toward the churches of all denominations, all sects and all

nations. His interest in religion grows with his increasing acquaintanceship with religions. Such acquaintance not only brings him into fellowship with the saints of the past, or prophets and apostles of the faith that was, but also with the heralds of science, prophets and apostles of the faith that is to be.

Along Long Lines.

There was once a neat villa-like residence built in a new allotment of a growing city. The grounds were graded and tastefully laid out, with winding paths and what in after years became beautiful shade-trees and thickets of choice shrubbery. In the center of the newly-turfed lawn were planted some castor-beans, near by which a small rock-maple was set out. By the end of the summer the bean plants had shot up to a height that commanded the attention of the passers-by, suggesting an almost tropical luxuriance, while the young maple seemed insignificant enough and received little notice and less praise from the sidewalk and street. It was somewhat trying to the maple's natural self-love, this admiration so readily bestowed upon its neighbors; but it possessed a wise faith and a patience born of that faith, and it comforted itself with the thought of summers yet to come, and meanwhile strove to run its roots more deeply down into the friendly earth. By and by came the autumn frosts and the bean plants perished, stalk and leaf. The little maple also cast its leaves, but not without some flame of color which seemed to halo it with the promise of better life even in temporary decay. Then came another spring. The maple reddened at the touch of sun and south-wind and soft shower, flung out its tasseled blooms, shot up a foot and a half higher, and stood clothed in richer foliage than it had known before. There was no sprout to mark the spot where the bean plants had grown in such luxuriance through the previous summer.

It was years afterward that upon this same lawn two men sat under the grateful shade of a beautiful rock-maple, thick-foliaged and symmetrical, while people passing by beneath the hot sun looked enviously at the comfort thus enjoyed by the owner of the grounds and his neighbor guest. They were talking upon a religious movement then recently begun in the well-grown city, and in which they both had perhaps equal interest but not like faith and a like patience born of faith. One was disheartened that the people in general showed no more interest in what seemed to him so well deserving both interest and generous support; while other new organizations in the city were surpassing it in present popularity, rapidity of growth and apparent influence. His companion quoted in reply the proverb of "the day of small things"; reminded him of the necessarily slow growth of thought and spiritual faith both in the individual and the collective life, for the most part; that in these matters there is an educative process to go through, and supply must in large measure precede demand and educate that demand; that there is quality as well as quantity in the influences that go to the shaping of human character and conduct; that organizations and institutions, like trees, have a root growth as well as a top growth, and that outward luxuriance is no sure measure of inward values and lasting power. All the while this conversation was going on, the overshadowing maple was an interested listener. It longed to say something which it had learned from the lips of Nature in the course of its own experience; but it had no

tongue for human ears. It could not tell its own story. But it called to memory the castor-bean plants of that early summer, and was very grateful for the faith and courage that had enabled it to plan its life and to do its work in the world upon longer lines than one brief season could measure.

F. L. H.

The Ethics of Business.

"Business is business." There is a specious fallacy hidden under this old saw. Business is not business when it ignores the law of equity. Business is not business when it does not give fair equivalents for value received. Business is not business when it adds to the misery of the world. Business is not business when it is deaf to the demands of justice, blind to the wail of suffering. Business under such circumstances is robbery, crime, perdition. Business, on the other hand, when it woos fair-handed justice, when it courts beauty and gentleness, duty and usefulness, when it adds to the wealth of the world, when it distributes comforts, rises out of business into patriotism, philanthropy, religion. The most unbusiness-like thing done by business men in this world to-day is divorcing the counting-room from the church, the office from the home; the having one side for their employes and their customers, another side for their companions in the club, the church, the home. It is a pitiable anomaly that is presented to us in the man of whom we hear so often, "very kind at home, tender in his family, but sharp and severe in business." A lioness is kind to her whelps, a tigress is tender to her kittens! We have a right to expect more than that from a business man.

This tyrannical dogma, "Business is business," which hedges around the counting-room, has generated in our business men a fatalistic hopelessness which takes it for granted that there can be no amelioration of the law of the survival of the fittest in human realms, making the strongest identical with the fittest, forgetting that the law which obtains in some quarters is the survival of the wittiest.

"Business is business" when it is transacted in the light of an old-fashioned law called the "Golden Rule." We must penetrate commerce with love, we must pierce the shield of the tradesman with the arrow of justice, we must glorify the producer above the speculator. The man who makes is higher than the man who manipulates, though the latter may be necessary. In this matter we are still in the toils of the last generation; we have not come into the freedom of the industrial age, the true democracy of toil. We have written some songs about the "working man," but we flee from his career as from a pestilence. Not until the artisan is recognized as first brother to the artist will he receive his just place in society.

In the fourteenth and fifteenth centuries, the post of honor was held by the priest; for him the privileges of life were held in fee. He monopolized learning. The ability to read and write was sufficient evidence that the possessor was entitled to the "privileges of the clergy." In the sixteenth and seventeenth centuries, the warrior occupied the post of honor; war was the legitimate vocation of the gentleman, and the soldier was the favorite of society. In the eighteenth and nineteenth centuries the tradesman comes to the front—commerce sways the destinies of nations, and the fellow who can make the most money is the best man. In accordance with this spirit, to learn to "cast accounts" properly is the practical education. Anything that does not make a book-keeper of the child is a

"fad," and must be kept out of the way. But in the twentieth and twenty-first centuries he who can do something, he who has a skilled hand and a trained eye will be honored. The industrial age is coming. The domination of priest, warrior, and merchant will give way to the domination of the enlightened craftsman. He who can toil and direct toil to the benefit of the toiler, will be king of men; him we will honor with songs of praise and thanksgiving.

Business men must yet learn to enlarge the bounds of their business theories and find business methods to alleviate the suffering of the innocent, letting the law which brings agony for misdeeds alone have its full sway. Of course, you will smile, some of you, and say, "There must be something wrong with people who are so unfortunate." Of course there is; the same kind of thing is the matter with them that has been the matter with every one of us more than once in our lives, and might have been the matter with us to-day if somebody had not given us a lift at the right time and in the right way. Of course something is wrong. Some one has sinned, some one has blundered, but he is a bold man who dares try to put his finger on the spot where the responsibility rests, he is a daring accountant who will venture to post these books of human lives. It is not our business to pass judgment on other people's blunders, but it is our business to take cognizance of the misery of the world and to do what we can to soften it. It is everybody's business to recognize the maladjustments of life, heightened as they are by the very triumphs of the age, and to do everything possible to secure a truer adjustment. It is our business to be uneasy in our clothing as long as a single stitch in it has been taken by one breathing vitiated air and suffering from underpay. It is our business to make the pampered bed of luxury, bought by ill-gotten and untimely gains, a bed of nettles for him who lies thereon. It is our business to call things by their right names. Extortion and greed are as despicable in the millionaire as they are in the peddler. It is our business to recognize that larceny whether petit or grand, is stealing, and that stealing is not honest. Legitimate business should have no secrets. The books of the honest tradesman ought to be open for inspection. It is our business to have a care for the souls and bodies of those who serve us, whose labor we may direct and whose toil ought to be for our mutual profit. Thus may we help to usher in that industrial age, the age of equity and of democracy, the age when a trained hand will serve an enlightened brain. May it not be the Columbian age, America's true triumphant and overwhelming gift to the world?

WHEN life as such is understood, there will not be so much talk about the religions. It will be seen that there is, and can be, only one sufficient life, and that religious; as also only one religion, and that the religion of life.—*Ecce Spiritus*.

THE truer view of religion, the only one that can stand the tests of deepening culture and experience, regards it not as the relief from life, but as its crown and completion.—*Ece Spiritus*.

THE philosopher is he to whom the highest has descended and the lowest has mounted up, who is the equal and kindly brother of all.—*Carlyle*.

CHRIST was the greatest radical of his time, or of any time.—*Phillips Brooks*.

Men and Things.

THE Bishop Brooks Memorial Committee have announced the closing of the fund, the amount subscribed having reached \$77,200. Among the donations was one of \$5,000 from President Seth Low, of Columbia College.—*The Independent*.

MRS. HARVOT HOLT CAHOON, of the Suffrage Club, is one of the brightest of the woman prophets. She firmly believes that women are the equal of the men in everything. So far in her life she has exemplified her belief. She is one of the editors of the *New York Recorder*, and she fills the position with the breadth of brain and heart it calls for.—*The Club*.

ONE of the most remarkable women in New York to-day is Rhoda Holmes Nicholls, an officer of the New York Water Color Club. She made her name under Camerano, the Italian painter, when in Europe. She has splendid ideas on the co-operation of women's art clubs, and no doubt will some day perfect her theories. She believes all women workers should be organized in one great body.—*The Club*.

REV. EDWARD A. LAURENCE, pastor of the First Congregational church of Baltimore, one of the most wealthy and aristocratic churches in the city, has left his handsome house and made his abode in the tenement-house district. He has taken two rooms on the third floor of a house in which live four laboring families. It is his desire to become better acquainted with the poor people and help them if he can. Frank D. Thompson, a Johns Hopkins University student, lives with Mr. Laurence.

SOMEONE recently asked Secretary Charles Foster as to the result of his experience in public life, and whether, after having been congressman, governor, and secretary of the treasury, he thought "the game worth the candle." He replied: "I don't know as it is, in the money way, but it is different if you look at it from the higher standpoint that Garfield took. He held that the rewards of public life were greater than those of money making. He held the satisfaction of soul which arises from the dealing with great questions, the having the esteem of your friends, and the applause of the world as things not to be compared with money. I think he was right."

"LET every woman," writes Mrs. Frank E. Russell, of St. Paul, "who lives a sheltered and easy life, think of the many who are obliged to go out in all weathers, to their shops, school-rooms, offices, or in the care of their families, and who cannot afford to add to the cares of their lives the nervous strain that comes of a consciousness of general disapprobation of their appearance. If these sheltered, unburdened women will wear for a part of the time, for walking, for summer outings, for activity of any kind, some style of dress which leaves hands and feet entirely untrammelled by drapery in going up and down stairs, they will do for all a lasting service by helping to make a reasonable exercise dress so common as to attract no attention."—*Review of Reviews*.

THE death of M. Taine removes one of the few remaining great lights in French serious literature. The fact that he was buried by a Protestant pastor has brought to light a very curious fact in connection with his ethical belief. M. Taine was a Materialist, maintaining strongly in his books that virtue and vice were as much a product of the climate as sugar and vinegar; but, when his children had to be educated, he wished them to receive a religious education. He and his wife, therefore, read through the Catholic catechism used in the Paris schools, but, finding it filled, as he thought, with assertions contrary to the very foundations of modern culture, they decided it was impossible to subject their children to such teaching. They then turned to the Protestants, whose catechism they also read. After a time, M. Taine decided that, although that faith was certainly not his, it represented the traditional form of religious teaching that he desired for his children.—*Review of Reviews*.

ON the 24th day of April, 1792, the Mayor of Strassbourg, Dietrich, gave a banquet to a company of volunteers who were about to join the army. Four days earlier, France had declared war on Austria and Prussia, and in consequence the prevailing sentiment was one of intense patriotism. One of the participants at the banquet was the captain of engineers, Claude Joseph Rouget de Lisle, at that time thirty-two years old. He was born May 10, 1760, at Lons le Saulnier. The young officer was known as a successful amateur musician and poet. Mayor Dietrich asked him if he could not undertake to write a war song for the departing volunteers. Rouget de Lisle answered yes, and went home. That whole night he sat at his desk, and when the morning of April 25 dawned, the "Marseillaise" was finished. It was the result of one night's work. The author had called it *Chant de Guerre de l'Armée du Rhin*. On that very day Mayor Dietrich had it played by a full orchestra on the market place in Strassbourg, and the Marseillaise celebrated its first triumph.—*Music*.

Contributed and Selected.

Questioning.

What if imagination's play
Assumes thought's clearer, truer way
And cheats our souls with fancy's dream,
With hopes that are not, only seem?—

If Plato's philosophic scheme
And Jesus' teaching by the stream
Were naught but fine cerebral fires
Dying when the man expires?

What if the martyr's faith and hope
Were only passion's broader scope
To realize the general plan
And bridge the space twixt God and man?

Are all the loves of human hearts
Not perfect wholes, but only parts
Of the great universal whole,
And lost, the individual soul?

Is song of bird or tint of flower
Beauty to please a passing hour,
And not to mould our souls to know
Love around, above, below?

Only nature's sensuous jest
All the sunsets in the west?
In their colors' vying glow
Is there nothing we may know?—

Is there never voice of One
Who bids us look beyond the sun
To Him on whom men ever cry
When the hour of travail's nigh?

The worshiper of holy fires
To the same lofty height aspires
As we, whose souls burn clear and strong
To strengthen right, to weaken wrong.

Is lost this vast, resistless power,
The soldier's calm, the prophet's dower,
Which grows and grows from age to age,
Writ in history's crimsoned page?

From earliest dawn of man's estate
To the last soul who whispers "wait,"
We see through faith, the best word spoken
Is Love, not power, but love unbroken.

This word must pass from tongue to tongue,
Its truth throughout the world be rung,
Revealed through Science's open gate
And souls divinely conquering fate.

MARY E. COLE.

St. LOUIS, MO.

The Partnership of Religions.

Time was when the religions were thoroughly Ishmaelitic in their character—their hands were against each other, and they never employed hatred, persecution, war, with more complacency than when they engaged in mutual extermination. They set to their work not like vulgar animals with teeth and claw, but prayer was first on their lips and holy ceremonials occupied their hands. So gross was their conceit that they never considered themselves inspired by ordinary feelings. Their indignation was righteous all the time. Their sanctity covered a multitude of sins. They claimed Divine patronage and privilege to the confusion of their rivals, and when they went to private or public slaughter, lit the flames of persecution, or committed similar atrocities, why it was only for the greater glory of God.

Those days are passed, God be thanked. The religions are getting back to original principles. It is beginning to be recognized that no sect or creed can claim to constitute God's own publication society. There is no one book, no one code, no one revelation, no one priest, which is the exclusive property of one class or denomination. God's heaven has many windows. He has not scattered so plentifully the flowers in every clime, causing the Edelweiss to shine at the glacier's edge, to limit the knowledge of His truth. He is too universal to be narrowed down to one petty

church. Love, truth, humility, justice, faith, the flowers that adorn and glorify humanity, are common to all the creeds, and there is none so humble as not to be illumined by some of the virtues that condition human happiness.

What could not the religions accomplish if they more generally recognized their partnership in the link of human betterment as the *leit motif* in the symphony of humanity? Surely the age is awakening to the consciousness of this fact, with all its tremendous possibilities for good. Narrowness, bigotry, prejudice still exist in overwhelming proportions, but latent elements are exercising their influence. The narrowness which was evoked by the nightmare of the past will vanish more and more as we sweep into the broader day. People are vastly better than their beliefs. The borderland between the creeds is widening. We are men and women first, and the common griefs and joys of humanity, the ever-changing drama of life and death, unites humanity strongly in bands of sympathy, which no ecclesiastical traditions can wrench apart.

It should be the province of the Jew to be among the first to plead for the partnership of religions. He has suffered so much from religions that persecute, his history has been such a continuous crucifixion, that his should be the noble revenge of doing to others as others have never done to him. And the Jewish pulpit and press, which are presumed to champion and vindicate Judaism, should seize this as their central purpose. Avoiding narrowness and petty views, and arousing their public to the broad foundations of Judaism, let them prepare for the new age and the new currents.—*Jewish Messenger*.

THE third annual report of the College Settlement Association brings out the fact that, although that organization is but three years old, eleven of the colleges for women are officially connected with it, and there is every indication that several other colleges will speedily unite with them. Three Settlements, one in Philadelphia, one in New York, and one in Boston, are in active operation. Hull House, Chicago, although conducted on similar lines, is supported by individual generosity, and is more correctly described as a Social Settlement. The *Christian Union* has more than once expressed its confidence in the practical value of this concerted effort to bring the educated young women of the country into direct contact with the pressing social problems, and with the great classes in our large cities, from intercourse with whom they are so entirely cut off under ordinary conditions. As training-schools and observation stations in the social revolution now in progress, these Settlements, together with the University Settlements in this city, the Andover House in Boston, and kindred organizations, afford the opportunity of scientific investigation, as well as an outlet for personal enthusiasm and devotion. It is too early as yet to attempt to measure with any exactness the practical value of these efforts, but, whether their outcome be great or small, they are steps in a direction in which men and women of training, culture, and means must move, if the great classes in our communities are ever to be brought together and society is to realize the ideal of organic unity. So far, the work in the College Settlements has been largely experimental, but it has already well-defined lines of activity, and it is taking on many forms, practical, philanthropic, and educational. The response of the communities in which these Settlements are placed

shows that they are working on right lines; and the growing interest of college students and graduates in them gives promise, on the other side, of a more generous support and a wider basis for action in the future.—*Christian Union*.

The Word of Spring.

The grass grows green upon the hills;
Song-birds with leaf and bud are here;
Sweet Hope the heart with gladness fills
Of what will be in God's great year!

WILLIAM BRUNTON.

Correspondence.

Editorial Correspondence.

It was decreed early in the winter that the Senior Editor of *UNITY* should have a let up after Easter, inasmuch as he was to be at his post throughout the six months of the Columbian Festival. No Tower Hill rusticity, no long rides on "Jess" for him this summer. The work at All Souls was to culminate at Easter time, after that it was to be playtime, and Mrs. Anna Garlin Spencer, of Providence, Rhode Island, had undertaken the task of letting "ye Editor" down easy from the tension of work to the relaxation of play, by arranging for him a series of engagements in the serene, clean and finished old town of Providence, at that time.

But nature decreed that Easter was two weeks too remote, and so the good mother insisted that the Editor should assume the horizontal for most of the time during these last two weeks of March. But she permitted him to rise from a sick-bed to conduct his Easter service, and nature's aid, the good physician, consented that he should leave home on Easter evening to cancel his own engagements in person, thus escaping the raw winds of April in Chicago, and winning the restoration which the sunny breezes of some southern valley might bring. Thus armed, the Editor sallied forth in no very martial mood. His first stop was at Meadville, and the young men, aye, and the young women, too, at the Meadville Theological School, were to him such a tonic that it compensated for the labor of lecturing on Monday afternoon in the familiar old chapel on "The Cacti." The next morning the journey was resumed, the last end of the day yielding four blessed hours with the Gannetts at Rochester—four hours, equivalent in vacation potency to as many days elsewhere. At ten o'clock in the evening the journey was resumed, and at eleven next day the Editor presented himself, somewhat out of repair, at the happy home of the Spencers in Providence. This brace of parsons, two preachers in one family, were in attendance upon the Channing Conference, whither we were invited to join them for dinner, but prudence was the better part of valor, and so the Editor assumed the horizontal, in which attitude he consulted the oracle as to whether he would cancel or fulfill the three o'clock engagement. It was fulfilled, and the Rhode Island Women's Club, a large company of brainy and hearty women, listened to his story of the Exposition that was and is to be. Next day the Rhode Island Women's Suffrage Association were addressed in the afternoon on that most valued friend of women, who so nobly lends his genius to her cause, Henrik Ibsen, the great Scandinavian dramatist. On the third day, in the evening, he spoke in the Y. M. C. A. Building, under the auspices of the "Y's" of the W. C. T. U. on "Tobacco; the Second Intoxicant." His audience was a sympathetic, but not of the most inspiring

kind, consisting of a larger number of young women than of young men, so that the majority of his audience were quite on the side of the lecturer. But, in compensation, these young women, not to be balked by complications of circumstances, secured for the lecturer a five-minute chance at two hundred or more boys, who were being feasted in the rooms below, after the close of the lecture upstairs. That was a chance of a lifetime to attack the cigarette curse. On Saturday at eleven, the State Normal School of Rhode Island gathered her great flock of bright school mistresses, prospective and actual, to listen to his word of "The Parent to the Teacher," prefacing this "Piece," by request, with a fifteen-minute talk on the Columbian Exposition. It was a kindling company. To face them was good medicine to a sick man. Sunday morning he stood in the place of Rev. Mr. Lord, pastor of the First Church in Providence, a most beautiful old church, but, for all its beauty, the Editor hardly felt at home in that mediatorial pulpit, hung midway between heaven and earth. He hardly knew whom to deliver his message to, too far away from folks, and not near enough to the angels. The day will come when even the venerable beauty and the sacred traditions cannot conspire to hold the live man so far away from living men and women. These latter days have elevated religion by lowering the pulpit, and increased the scope of the preacher's mission by bringing him down nearer to the level of his fellow-beings. In the afternoon, at 3 p. m. the Editor stood in the beautiful Bell Street Chapel, the unique gift of one man's high devotion, Mr. Eddy; over the multifarious activities of this chapel Mrs. Anna Garlin Spencer presides. It was for the sake of speaking here on "The Great Truce of Bigotry, the Coming World's Parliament of Religion," that all the other engagements were made. The chapel was filled with earnest listeners, and the theme was inspiring, whether the speaker was or not.

On Monday, at three p. m., the editor again met an earnest and large company of helpers at the annual meeting of the Providence Kindergarten Association, held in the stately hall of the venerable and live Brown University. Miss Haven of New York, chief of the kindergarten work, associated with Professor Adler's movement, gave the leading paper, a sun-clear statement of the fundamental principals of the kindergarten. It was delightful to hear this new day lever of progress reduced to plain English stripped of the mysticism and technical occultism which too often is hung around it by those who still keep the whole system in that Hegelian limbo of metaphysics that is suspended in mid-air. Two other addresses followed, one from Ye Editor.

In the evening he made his "positively last appearance" before a Providence audience at the Unitarian Club. It was woman's night, and the most elegant hall in the city was crowded. The man from Chicago spoke on the "Spiritual Values of the Columbian Exposition," and he was followed by an oracular deliverance from the seer, Charles G. Ames, and it was further discussed, by Rev. Mr. Lombard, Plymouth. At the close of this feast, the editor hied himself to the "sleeper" and woke up next morning in New York, where in transit, he sends these notes back to *UNITY* readers, not without a reflection or two.

First: How was it that he, a stranger, unknown, was thus enabled to strike so respectable and staid a town as Providence in midship touching eight times in six days these varied and living interests? It was because

Mrs. Anna Garlin Spencer represents religion at work in this city. She is an unfrocked Bishop of the Humanities. She is pastor of the Heavenly Secularities in that town, and when she asks for help or makes a suggestion, not the Unitarians, nor yet the Liberals, but the citizens of Providence know her voice and heed it.

Second: How did this horizontal editor, sick, after a winter's work, manage to get through this circuit of speaking? Because he was economically sequestered all the rest of the time. Because there is great medicinal power in contact with noble people; because there are remedial forces in keeping one's engagements; and, lastly, by these easy stages did he let himself down from the tension of Chicago toil to the relaxation which he now seeks.

Third: Whither is the Editor going now? Nobody is to know. Both the editor and the preacher have been shuffled off, and for the next two weeks the man hopes to revel in sunshine, flowers, outdoors, afoot or on horseback, and he expects to be at his post again, in time to superintend the issue of UNITY of May the 4th in its new dress, and to speak from the pulpit of All Souls on the 30th of April. Until then, he bids the many loyal and loving friends, Farewell.

Church Door Pulpit.

The Jesus of the Gospels and the Jesus of History.

BY PROF. J. ESTLIN CARPENTER OF MANCHESTER NEW COLLEGE, OXFORD, ENGLAND. THE "MCQUAKER LECTURE," DELIVERED AT ABERDEEN, EDINBURGH AND GLASGOW, DECEMBER, 1892.

(Concluded.)

I have spoken of seeing Jesus "through the haze of later legends," which give to him an unreal greatness. There is another veil which hides him from us in his real greatness, "the limitations and beliefs of his age." How much of these, as they are presented to us in the Gospels, did he share? He uses the common language of his countrymen concerning demoniacal possession. Does he do so by way of accommodation to his hearers, or in the simplicity of genuine conviction? There is no trace that he adopts a point of view that is not his own. He recognizes that others beside himself can work with healing power upon the possessed: "If I by Beelzebub cast out devils, by whom do your sons cast them out? therefore shall they be your judges." (Matt. xii. 27.) But can we accept this as a satisfactory interpretation of the facts? Admirable is the courage of Prof. Sanday, who affirms that so far as Jesus shared this belief, he shares it too.* Yet it is with a true instinct that Prof. Huxley recently fixed on the Gadarene miracle as the practical key to the whole position. If epileptic disease was due to demoniacal possession in the days of Jesus, to what is it due now? Can we isolate one little group of phenomena in a particular time and place, and say "these were produced by a special outburst of diabolic craft," while the same phenomena, in other countries or at other times, are explained by natural causes? The roots of Jewish demonology are not obscure; they can be traced back to the magic of ancient Babylonia. The practices of Jewish exorcism, as they are described by Josephus and in the Talmud, have their parallel in nearly every country on the globe. Yet this belief has wholly vanished from our modern thought. The evil spirits with Satan at their head have

been expelled from a universe which has no room for their causation. I find it impossible to suppose that any theory of a veiled omniscience can account for this lapse into a plain survival of a lower stage of thought. No self-surrender of pre-existing knowledge could result in such an error. *The Second Person of the God-head could not have held this faith if it were not true.* I cannot persuade myself that it was true; and I am compelled, therefore, to reject the claim which Jesus never made in his own behalf, and pronounce him to this extent a man, a son of his country, of his age, and race.

Once more, we have seen that the Gospel records agree in presenting Jesus as the Messiah. He does not, indeed, according to the oldest tradition, at first openly assume this character. In what capacity he understood it, time is now lacking to inquire. But I cannot read the story and dislodge it altogether from his thought. In the crisis of his ministry at Caesarea Philippi, he accepts the title proffered him by the eager Peter, and he afterwards pays for his acceptance with his life. I wish now, however, to lay stress upon the language ascribed to him immediately after he has announced his resolve to go to Jerusalem at all risks, concerning the coming of the Son of Man. "The Son of Man shall come in the glory of his Father with his angels; and then shall he render to every man according to his deeds. Verily I say unto you, there be some of them which stand here, which shall in no wise taste of death till they see the Son of Man coming in his kingdom" (Matt. xvi. 27, 28). The same prediction is made two days before the Passover on the Mount of Olives. The tribulation which shall precede it is described at length; the final signs are named, the darkened sun, the moon eclipsed, stars falling from the sky. The tribes of earth shall mourn, and they shall see the Son of Man coming on the clouds of heaven with power and with great glory. And to this prophecy the solemn attestation is affixed, "Verily I say unto you, this generation shall not pass away till all these things be accomplished. Heaven and earth shall pass away, but my words shall not pass away." (Mark xiii. 30, 31; Matt. xxiv. 34, 35.)

No language could more definitely limit the time-range of the great event. We know how this hope fed the early church. The Apostle Paul is a sufficient witness. "By the word of the Lord" he tells the brethren at Thessalonica not to sorrow without hope for the friends who left them ere the Lord appeared. They too should share in the approaching triumph: "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel and the trumpet of God; and the dead in Christ shall rise first; then we that are alive, that are left, shall together with them be caught up in the clouds, to meet the Lord in the air; and so shall we be ever with the Lord" (1 Thess. iv. 15-17). The language of Jesus, then, was understood by his followers to mean that he would return in their own life-time with his great commission to "judge the world in righteousness" (Acts xvii. 31). Tradition told how from their very midst he had been silently lifted off the ground, and borne aloft till a cloud received him out of their sight; when two white-robed visitants in human form assured them that this Jesus which was received up from them into heaven, should so come in like manner as they beheld him going into heaven (Acts i. 11). But Jerusalem fell, and still the Lord came not. The prayers that rose with passionate longing for his return remained unanswered; the years passed into

generations, the generations into centuries, until at length the Catholic Church accommodated itself to the continuance of the present order; what had been once awaited with such eager hope began now to excite a vague alarm, and the cry that he would hasten, came actually to be exchanged for the petition that he would delay the great consummation.* But what can we say of these words? I will not enter now into the various devices by which their meaning has been evaded. Only three alternatives seem to me possible. Either Jesus, as the Church supposed, predicted his own return, but the date assigned for it passed by, and the prophecy was never fulfilled; or, secondly, as many modern critics have thought, the words (in their present form) have been erroneously attributed to him; or, thirdly, they described in figurative language borrowed from the book of Daniel the speedy advent of a great world crisis, in which he himself however, claimed no share. Observe that Jesus never says "I shall return"; he nowhere announces "You shall see me coming"; he never declares in his own person, "I shall judge mankind." If this last view be tenable,† Jesus is relieved of the imputations of fanaticism and arrogance which have been founded on the supposition that he identified himself with this final scene. His error consisted only in a too fervent faith in what he deemed the purposes of God. It is always the illusion of noble souls to think the triumph of righteousness nearer than it is. As Jesus opened his ministry by declaring the kingdom of heaven at hand, so he closed it by telling the High Priest that he and his colleagues on the Sanhedrin should themselves see the Son of Man coming with the clouds of heaven (Mark xiv. 62, Matt. xxiv. 64). It was a daring and magnificent assertion; but it was not vindicated by events. The series of conceptions to which it belongs, have then no place in a Christianity which has to adapt itself to a world that abides instead of passing away. The drama of God's dealings with man is not divided into two great acts—the age that now is, and the age to come—by a vast display, a resurrection, and a judgment day. We do not look for tombs to open, or the sea to give up its dead. No trumpet blast will summon all the nations to the world's assize. All this is but the temporary element in the thought of Jesus. Belonging to the current beliefs of his time, it has no part in his enduring teaching. It brings no message to our modern time, until it is translated into forms from which all that is local and specific has been cast out. Not through these Jewish notions does he make God known, not through such prophecies does he "show us the Father." The permanent, the imperishable element, is a truth in life that lies behind.

IV.

THE SECRET OF HIS ENDURING POWER.

And how can a truth in life be stated? It can indeed only be *felt in living*. Reduced into propositions, packed into formulæ, it loses its beauty and ceases to be desired. The Gospel-words which have for us the deepest meaning are very possibly not those which seemed to Jesus himself of first importance. His object was to prepare his people for the change he deemed so near. But the sayings which give to us the most significant glimpses into his inner mind, which reveal to us the depth of his sense of the presence of God, or send the most penetrating light through our own conscience, are dropped, as it

were, by the wayside, or struck out like sparks from some hidden fire in colloquy with critics or opponents. He is prophet, poet, seer, all in one; but his meaning is often to be felt rather than stated, comprehended by sympathy rather than expounded in words. The preacher tells you that he taught the Fatherhood of God and the Brotherhood of Man, and you feel that you have heard that before. The phrase is dulled by its monotony; you are not interested. But you read the Gospels, and the words become quick with power. You see a man engaged in the greatest of all tasks, the attempt to translate ideas into life. Here is what makes history and uplifts the race, for that which moves the world is thought and character embodied in a high endeavor. So "through the haze of later legend and the limitations and beliefs of the age" you feel the force of a mighty personality, you are brought within the range of a vivid moral influence, you are in contact with a new source of spiritual energy.

It is sometimes asked what there is in Christianity which there was not in the Judaism out of which it issued. Had not Israel already worked out those truths on which Jesus fixed as the most characteristic expression of religion and duty? It is true that within the limits of Israel, in the Psalmists of the Second Temple, the note of the Gospel is sounded again and again in advance; and in one sense, what Jesus did was to throw open to mankind the faith which had become the inheritance of his nation, to state as a universal truth what had hitherto been realized only in one historic line. But it was just that for which the insight of a new soul was needed. To those, therefore, who tell us that there is nothing more in Christianity than there was in Judaism, we may reply that there is Jesus himself. He does not step forward before his countrymen as the founder of a new religion. He is not consciously the bringer of fresh revelation. He does not stand, as Paul stood, at a crisis in human history, when one divinely ordained power is being replaced by another, and the law with its national restrictions is abolished in favor of the Spirit of life which will make Greek and Jew all one in Christ. Jesus establishes no organization; he creates no Church.* He does not foresee that the stately march of the generations of men will go on without break for eighteen centuries, occupying lands whose very existence was unknown; still less does he foresee that for eighteen centuries men will look back to him as the leader of their life. But nevertheless he has become so. In virtue of the intensity of his own religion he proves the quickener, the inspirer of ours. That which he saw, he teaches us to see. We get from him the insight, though we know not how it comes, as our spirits rise into closer fellowship with his. It is because the springs of our faith are fed from the same sources. For the permanent element in the teaching of Jesus did not concern himself. That would have had of necessity a local and a temporary form, whose interest would have faded when he passed from sight. But it concerned the two beings who will remain face to face with each other as long as the world lasts, man and God. It presented them in a relation which was not stated by him for the first time, but which won a fresh force and scope through his personal experience of it. Here was a new significance given to the love of God; here was set forth with new hope and power the destiny of men. In returning to the historical

*Contemporary Review, September, 1892, p. 350.

*Tertullian, *Apologeticus*, 32, soon after 200 A. D.

†Carpenter's *First Three Gospels*, chap. vii. §§ 4, 5.

*I agree with Wendt, *Die Lehre Jesu*, p. 612, that the only two passages where the word church occurs, Matt. xvi. 18, xviii. 17, are of later date in their present form.

Jesus we do not return to a supreme and absolute authority. We cannot escape the responsibility which he lays on us, to judge ourselves what is right. But we recognize that that consciousness of God's nearness which is with us often so dim, so inarticulate, so intermittent, was with him constant and clear; and we trust his higher vision because we can verify it, however imperfectly, in our own religious experience. It is true that our intellectual apprehension of God, in his relation to the world at large, includes manifold elements which were not present to his thought. We do not suppose that he knew the distance to the sun, or could analyze the light of the fixed stars. The universe which we behold is the same to sense, but how changed is our interpretation of it. Yet there is one element in it concerning which he has still more to tell us than we could have to teach him—The nature of the Power that lies at its heart, man's kinship with it, his duties towards it, his hopes and expectations from it. These have not altered because Priestley discovered oxygen, or Murchison told the story of the rocks, or Darwin sought for the origin of species. We may have superior science, but Jesus has the imperishable in religion: for he has shown us how Law and Love are both of them aspects of the same great unity: the daily sunrise and the sparrow's fall are alike embraced within one Order, of which man is part. So we will strive after his fundamental aim, "Seek ye first the kingdom of God and his righteousness;" with trembling we accept his awful law, "Be ye therefore perfect even as your Father which is in heaven is perfect;" and we know that in these endeavors lies the fullest promise for the true progress of mankind. In working out the ideas of the Gospel is the surest hope for deliverance from worldliness, for the overcoming of evil, for the elevation of life. The conditions of the present time may be far more complex, but the moral problem—the problem of character—is still the same, and the solution cannot be different. The Jesus of history still holds the key for the welfare and the happiness of his race.

The Study Table.

Periodicals.

Littell's Living Age completes its 49th year with No. 2543. Its articles cover a wide range of subjects, including biographical and historical papers, reviews, essays and fiction. It maintains its high standards. Among the latest contributions are Herbert Spencer's "The Inadequacy of Natural Selection"; "A King's Treasurer," by H. C. McDowell; "Venetian Melody," by Addington Symonds; and "Trained Workers for the Poor," by the well-known philanthropist, Octavia Hill. A year's reading of *Littell* covers a wide and valuable range of topics. The cream of the British periodical press is here obtainable.

THE *Forum*, for April, has a notable article on the "Purification of Elections," written from the English standpoint by Sir Henry James, a paper on "Church Union a Necessity," by W. De Hyde, president of Bowdoin College, an article very suggestive and broad considering the standpoint of the writer—and one on the "Public Schools of Chicago and St. Paul," by Dr. J. M. Rice. Chicago residents who read and smiled at the presentation of the New York schools a few months ago by this same author can realize now how it feels to take the same kind of castigation. Chicago must lose its conceit and go to work in earnest if it is not willing to sink into the same class with New York.

THE *Atlantic*, for April, has for its leading article the last of four pages on "Old Kaskaskia," by Mary Hartwell Catherwood. Illinois is rising to the dignity of romance under her delightful touch. E. E. Hale continues his youthful history under the title, "My College Days"; Alexander V. G. Allen writes upon "Phillips Brooks"; Stuart Stern contributes an article on "The Country Unexplored." From first to last this magazine is excellent.

Poet Love is rich in numerous articles upon various Shakespearean subjects and varies the ordinary topics by one on "The Socialistic Thread in the Life and Works of William Morris," by Professor Trigg.

THE *Inquirer* (London) of March 25 and April 1, contains a paper by Rev. Marion Murdoch, B. D., upon "Walt Whitman on Immortality." The paper was read at the house of Professor J. Estlin Carpenter, Oxford, on a recent Sunday evening, as the last of a series on "Immortality in the Poets." Miss Murdoch writes in a judicial spirit, not overlooking Whitman's limitations and defects while fully recognizing his power and unique quality as the poet of a new era. The paper is a very interesting study of the poet touching the thought of immortality.

The Newest Books.

All books sent to UNITY for review will be promptly acknowledged under this heading, and all that seem to be of special interest to the readers of UNITY will receive further notice.

The Silver Situation in the United States. By F. W. Taussig, LL.B. New York: G. P. Putnam's Sons. Chicago: A. C. McClurg & Co. Cloth, 12mo, pp. 133. 75 cts.

Voodoo Tales. By Mary Alicia Owen. New York: G. P. Putnam's Sons. Chicago: A. C. McClurg & Co. Cloth, 12mo, pp. 310. \$1.75.

McQuaker Trust Lectures. By P. H. Wicksteed, M. A., J. E. Carpenter, M. A. and John Page Hopps. London: British & Foreign Unitarian Ass'n. Cloth, 12mo, pp. 88. 50 cts.

EVOLUTION teaches the essential goodness and desirability of life; and on this foundation, if on any, a rational hope of immortality must finally be based.—*Lewis G. Janes.*

"WORTH A GUINEA A BOX."
A box of
BEECHAM'S PILLS
constitutes a family medicine chest.
Sick Headache, Weak Stomach, Loss of Appetite, Wind and Pain in the Stomach, Giddiness, Fullness, Swelling after meals, Dizziness, Dropsiness, Cold Chills, Flushings of Heat, Shortness of Breath, Costiveness, Blisters on the Skin, Disturbed Sleep, and all nervous and trembling sensations are relieved by using these Pills.
Covered with a Tasteless and Soluble Coating.
Of all druggists. Price 25 cents a box.
New York Depot, 335 Canal St.

THE INQUISITOR.

An Illustrated Monthly Journal of
Science in Plain Language.

Published for intellectual people in private and professional life who desire to understand scientific subjects, but cannot delve into technical literature. It maintains a broad scope of unbiased thought and an unvarying standard of exactness.

One dollar per year. Ten cents per copy. Address,

THE INQUISITOR,

307 Inter-Ocean Building,
Chicago, Ills.

Love and Law

A Poem by JAMES VILA BLAKE. Single copy mailed for 2 cents, 20 copies for 10 cents, 100 copies for 30 cents.

"A truly noble poem, rising at the last into a passion of trust and worship that is as refreshing as a breath of mountain air."—*John W. Chadwick in The Index.*

UNITY PUBLISHING COMMITTEE,
175 Dearborn St., Chicago.

UNITY SUNDAY CIRCLES

In hall or parlor, and new Churches unprovided with Hymn Books, will want our Hymn Tracts. Songs of Faith, Hope and Charity, set to old tunes; 51 Hymns with music. Love to God and Love to Man; 47 songs adapted to "Gospel" tunes. Responsive Services with prayer and closing chant. Each pamphlet 5 cents.

The three bound together, with eight Choral Responsive Services added—a complete little service book—for 15 cents; \$1.50 per dozen.

UNITY PUBLISHING COMMITTEE, 175 Dearborn St., Chicago.

UNITARIAN BELIEF!

16 TRACTS BY 8 AUTHORS, setting forth the principles, doctrines and basis of fellowship of the Unitarian Church. All mailed for 25 cents.

UNITY PUBLISHING COMMITTEE, 175 Dearborn St., Chicago.

Where Is He Going?

Gentle reader, he is hurrying home. And it's house-cleaning time, too—think of that!

Fifteen years ago, he wouldn't have done it. Just at this time, he'd be "taking to the woods."

But now, things are different. His house is cleaned with **Pearline**. That makes house-cleaning easy.

Easy for those who do it—easy for those who have it done.

No hard work, no wear and tear, no turmoil and confusion, no time wasted, no tired women, no homeless men.

Everything's done smoothly, quickly, quietly, and easily. Try it and see.

Send it Back Peddlers and some unscrupulous grocers will tell you "this is as good as" or "the same as Pearline." IT'S FALSE—Pearline is never peddled, and if your grocer sends you something in place of Pearline, do the honest thing—send it back.



331 JAMES PYLE, New York.

James Freeman Clarke.

Autobiography, Diary, and Correspondence, with a chapter on his Anti-slavery work by Rev. SAMUEL MAY. Edited and supplemented by EDWARD EVERETT HALE, D. D. With a steel Portrait. Crown 8vo, \$1.50.

"One of the richest, most charming pieces of biography that has ever been issued from the Boston Press."—THE CHRISTIAN REGISTER.

Dr. CLARKE'S BOOKS.

Ten Great Religions. Thirtieth Edition. 8vo, cloth, \$2.00; half calf, \$3.25.

"A great body of valuable and not generally or easily accessible information."—*The Nation* (New York).

Ten Great Religions. Part II. Thirteenth Edition. 8vo, cloth, \$2.00; half calf, \$3.25.

"His rare learning, clear style, and the systematic conciseness with which he abridges a vast amount of material are apparent to every one."—*Bibliotheca Sacra*.

"Every page is full of interest."—*Christian Life* (London).

Events and Epochs in Religious History. With 20 Portraits, Plans, and Views. Fifth Edition. 12mo, \$2.00.

CONTENTS.—The Catacombs; Buddhist Monks; Christian Monks; Augustine, Anselm, Bernard; Jeanne d'Arc; Savonarola, Luther, Loyola; The Mystics; German Pietists, Fenelon, Swedenborg, Emerson; George Fox; Huguenots, Waldenses Albigenses; John Wesley; Moravians and Methodists.

The Ideas of the Apostle Paul translated into their Modern Equivalents. Fifth Edition. 12mo, \$1.50.

A thoughtful study of the life, character, opinions, and influence of the Apostle Paul. So many theological doctrines are based upon Paul's Epistles, or buttressed by them, that a careful examination of them by so competent and candid a scholar as Dr. Clarke is peculiarly welcome.

Common Sense in Religion. Thirteenth Edition. 12mo, \$2.00.

A book of twenty-two chapters, setting forth with absolute clearness and with singular candor what Dr. Clarke regarded as common sense views concerning the great realities of religion and the religious life.

Every-day Religion. Seventh Edition. 12mo, \$1.50.

Twenty-nine essays, discussing with the simplicity, wisdom, and practical good sense characteristic of Dr. Clarke, the religion of daily life in the family, the neighborhood, in business, in society, in politics. It is a thoroughly wise and helpful book.

Memorial and Biographical Sketches. Including Gov. Andrew, Sumner, Channing, Parker, Dr. Howe, Dr. Gannett, Dr. Susan Dimock, and others. 12mo, \$2.00.

Self-culture: Physical, Intellectual, Moral and Spiritual. Seventeenth Edition. 12mo, \$1.50; half calf, \$3.00.

Twenty-two lectures, discussing with admirable breadth and insight the methods of educating the powers of observation, reflection, imagination, conscience, affection, reverence, temper; education by books, amusements, and love of beauty, and seeking for truth.

Sold by all Booksellers. Sent, postpaid, by

HOUGHTON, MIFFLIN & CO., Boston.

"THE SAFE SIDE:"

A Theistic Refutation of the Divinity of Christ.

New Edition, revised, enlarged and improved. This book is printed on first-class laid paper, is bound in best English cloth, and contains 475 pages divided into 21 chapters.

The following are extracts from letters which are published in full in the Prospectus:
From Hon. Andrew Dixon White, United States Minister to Russia.

I have delayed acknowledging your book until I could have the opportunity to give it a more careful examination. I have now done so, and wish to thank you for it heartily. It seems to me full of valuable information which persons studying the great question to which you refer should have at their command. It also seems very suggestive of thought, and likely to bear useful fruit among investigators, rendering a great service to Christianity itself.

From Prof. O. B. Frothingham, Boston.

The book has been received and perused. Allow me to thank you for sending it to me as one capable of judging its argument. I find it original and able. Its frankness, outspokenness, boldness, interest me greatly. It goes to the roots of the matters. It has long been my conviction that the belief in the deity of Christ was the essence of Christianity. . . . You do a service in printing it. I would advise its wide circulation.

From Prof. Hudson Tuttle.

The book grows better from the beginning. Those who desire to know what the most advanced scholarship has done in the way of Biblical criticism can find it here in this book, condensed and more forcibly expressed. In short, it is a *vade mecum*, a library within itself of this kind of knowledge, and is much that is difficult of access in its original form.

From Hon. Henry Booth, LL.D., Chicago.

It is a bold, undisguised and able attack upon the claims of Christianity as a Divinely inspired and authenticated religion, made from the theistic standpoint. The author has collected his facts with great care. . . . probably none will be able to meet him in the field of argument. His opponents seem to rely on what he has happily termed "the inertia of ideas." Men believe as their fathers have done, and do not want to be disturbed in their mental quietude.

From the Chicago Times.

But in all this terribly destructive criticism it is manifest that the writer entertains the simplest and most reverent belief in God, and in the unbroken life and development of the human soul throughout eternity. . . . Read his book. . . . It is a book which, for its matter, its thought, to say nothing of its manner, is thoroughly worthy of equally simple and complete refutation, if any one can achieve it.

The price per single copy of the Safe Side is \$1.50 which includes cost of delivery to all points in and out of the city.

RICH'D M. MITCHELL,

No. 12 Sherman Street, Chicago, Ill.

One Upward Look Each Day.

POEMS OF FAITH AND HOPE.

SELECTED BY J. T. SUTHERLAND.

A Boston minister writes: "Your 'Upward Look' book is beautiful. We are buying it by the dozen, and giving it where it will do good."

One of our best known authors writes us: "Your collection of poems, 'One Upward Look Each Day,' is a wonderfully good collection. It is surprising that so many excellent poems can be comprised in so small a compass and offered at so small a price."

Price, Morocco, 75 cents each; Cloth, 50 cents each; Heavy embossed paper, 30 cents each.

Mailed to any address on receipt of price by WESTERN UNITARIAN SUNDAY SCHOOL SOCIETY, 175 Dearborn Street, Chicago.

THE Non-Sectarian

A Monthly Magazine devoted to the cause of . . .

... Liberal Religion

\$1.00 Per Annum

Sample Copy Free to Any New Address

Canvassers wanted everywhere on liberal commission.

The NON-SECTARIAN PUB. CO.,
SAINT LOUIS, MO.

Notes from the Field.

Chicago.—The headquarters at 175 Dearborn street are undergoing repairs and new furnishing in part. The special funds for this improvement are contributed by friends in the city. New carpets have been bought for the two central rooms, which, with their newly papered walls, will make attractive reception quarters for our visiting friends at the May conference and through the months of the World's Fair. It is intended to make our Western Unitarian headquarters a meeting-place and bureau of information for the friends from out of town. They will always find some one in the office between the morning and late-afternoon hours. The Secretary of the Western Conference has been much more in the field than in the Chicago office for the last three months, but he will now be more at home. Mrs. Perkins, Secretary of the Women's Conference, will usually be found at her desk. No questions will be asked as to the particular theology of any grip-sack or parcel that may be left in care for the convenience of the owner, but all alike will be laid aside on an ethical basis, without check of any sort. Come in and see us, all friends of our Western Conference and allied organizations!

Chicago Personals.—Hon. D. L. Shorey, President of the W. U. C., left last week for a month in Asheville, N. C., but will return to Chicago in season for the May meetings.

—Rev. J. L. Jones has gone southward via New England, taking a month's rest—so far as answering every call made upon him to help some brother along his route can be called taking a rest. May softer skies and airs be good to him, and prevail with him till the lake winds grow mild!

—Secretary Hosmer preached at All Souls church last Sunday.

—Rev. W. W. Fenn was in New Orleans last week between his Sundays at home, preaching the opening sermon at the Southern Conference.

—Rev. J. Vila Blake read before "The Chicago Institute of Education," last Saturday morning, a thoughtful and scholarly paper upon "Coriolanus: a study of the play and character."

Western Unitarian Conference.—The next meeting of the Directors of the W. U. C. will be held on the afternoon of Tuesday, April 25. The program of the May meetings is nearly completed. The W. U. C. part of it will have fewer papers than usual, the purpose being to allow more time (1) for discussion and (2) for the greetings and exchange of thought in more personal ways between the sessions. Many also will want to see something of the World's Fair in connection with the Conference, and there is a limit to human endurance, even though pleasure go with the care. Mr. Crothers will preach the opening sermon. Mr. Gould, of Hinsdale, will read a paper upon the relation of churches and ministers to the social and economic questions of the day. Professor Laughlin, who is at the head of the department of Economics in the Chicago University, will lead the discussion to follow Mr. Gould's paper, and Professor Hale, at the head of the department of Latin in the same University, will also speak. Another paper before the Conference will be "The Problem of the Free Church," by Rev. Charles F. Dole, of Jamaica Plain, Mass. A general discussion will follow. The subject is one of special interest at the present time, amid the restiveness in every communion under traditional limitations and restraints, and the desire for larger fellowship and individual freedom. Mr. Chadwick is expected to preach on the closing evening of the Conference (Thursday, May 18). Remember the date of the meetings: May 16-18.

Sioux City, Ia.—The Western Conference secretary was here on April 5, the evening of the annual meeting of Unity Church. The banquet preceding the business of the evening was a most pleasant affair. Plates were set for two hundred and forty in the ample first-floor rooms, and there were very few vacant places at table. The tables were beautifully decorated with flowers. Miss Safford presided, and the opposite end of the long central table was held by Miss Gordon. Following the supper Judge Wakefield was called to the chair, and the various reports for the year were read—from the Unity Circle, the Unity Club, the Junior Unity Club, the Sunday-school, the Trustees, the church Treasurer, and from the ministers through Miss Safford. These all showed a year of work steadily and successfully carried on. Miss Gordon then took the meeting in charge, and pleasant responses to her calls were made by many workers in the congregation, both men and women. Mr. Hosmer also spoke. Altogether this was an annual church meeting notable for its evidences of system and accomplishment in the year's work, and the hearty interest therein of both ministers and people. The high regard in which these two women in charge of the pastorate are held, both by their own people and in the city at large, was very manifest.

Mr. Hosmer lectured in the church on Saturday evening upon James Russell Lowell, before the Unity Club and its friends, and also preached on Sunday, both morning and evening. On Friday evening he gave the same lecture in Cherokee, where Miss Safford has gathered a congregation which is the nucleus for a future church. Already a choice lot has been bought and nearly paid for. Miss Safford preached twice here on the Sunday, and manages, with Miss Gordon, to visit this mission once a month. The Sundays between these visits the Sunday-school gathers, and a lay service is also conducted.

Pacific Coast.—"The Value of the Intellectual Life," is the title of a beautifully printed pamphlet containing Mr. Wendte's sermon upon the dedication of the memorial window to John H. Smyth. The Oakland church is already rich in its stained-glass memorials.

—Leslie W. Sprague and wife have already taken up their home in San Francisco, with the warm welcome of the people. Mr. Sprague's work as minister of the Second Church, is beginning with promise. Mr. Sprague has been elected Secretary of the Pacific Coast Conference.

—Mr. and Mrs. U. G. B. Pierce, late of Decorah, Ia., have taken charge of the Unitarian church at Pomona, succeeding to the work of Mr. and Mrs. Sprague. They will also have charge of the mission at Ontario, begun by Mr. Sprague. A lot has been paid for at Pomona, and the sum of \$4,000 has been raised towards a church building, soon to be begun. Mr. Sprague gave his farewell sermon to a full house on March 12, and Mr. Pierce at once took up the succession.

—At Berkeley Mr. Payne is doing excellent work and the congregation is steadily growing.

—Joseph H. Allen, D. D., of Cambridge, Mass., is taking charge of the Unitarian church at San Diego. He generously gives his services to the church for six months, under its present financial burdens. Dr. Allen's presence and word are already known here by reason of previous visits. It falls to few congregations to listen to so ripe a scholar and so broad and genial a man.

—Rev. W. E. Copeland leaves Stockton to accept a call to the Unitarian church in Salem, Ore.

—The Unitarian Society at Puyallup has given a call to Rev. Wm. Mitchell, who will soon enter upon the charge there.

—John W. Chadwick is receiving hearty welcome from the churches on the coast, wherever he is able to preach or lecture.

Boston.—Rev. C. R. Eliot has resigned the pastorate of the First Parish church in Dorchester, with a view to needed rest and travel abroad. No action has yet been taken by the church, but the resignation has created wide regret. Mr. Eliot went from the Divinity School to this church eleven years ago.

—Rev. Alfred Manchester on Easter Sunday tendered his resignation as minister of the Olney-Street Unitarian church in Providence, R. I., after a pastorate of fifteen years. He goes to Barton Square church, Salem.

—Rev. Thomas Van Ness was installed in the pastorate of the Second Church on April 4, Dr. Francis G. Peabody preaching the sermon.

Pittsfield, Mass.—The Union Fast-day service this year was held in the South Church (Congregational). The sermon was preached by Rev. Carl G. Horst, (pastor of the Unitarian Church) who in his short residence here "has won the love of many and the respect of all."

Ever since Mr. Horst came "Unity Church Notes" have appeared every Monday in both of our daily papers, announcing the various meetings to be held in the church during the week, together with other items of local interest.

St. Paul, Minn.—Mr. Crothers announces the following series of Sunday evening sermons upon "The Makers of the Christian Church," from April 16 to May 21, inclusive: (1) Paul: Christianity emerging from Judaism. (2) Origen: Christianity absorbing the Greek Philosophy. (3) Augustine: Christianity grasping the Roman Ideal. (4) Ulfilas: Christianity among the Goths. (5) Chrysostom: Christianity in the Eastern Empire. (6) Hildebrand: The Church Triumphant.

The Committee on Fellowship.—New York, N. Y., April 8, 1893. The Rev. Ernest F. Borchers, formerly of the Congregationalist ministry, having sustained a thorough examination covering all points bearing upon his qualifications for the work of the Unitarian ministry; and having satisfied the Committee on Fellowship that he is in all respects worthy of their approval, is hereby commended to the fellowship of our ministers and the confidence of our churches.
W. L. CHAFFIN, Chairman.
D. W. MOREHOUSE, Secretary.

Seattle, Wash.—The N. W. Pacific Coast Unitarian Conference expects to hold its next meeting here May 3-5, and Rev. John

W. Chadwick, of Brooklyn, N. Y., has accepted an invitation to preach the opening sermon and take part otherwise.

Humboldt, Ia.—A recent issue of the *Humboldt Kosmos* contains a funeral address by Rev. Thos. P. Byrnes, in which he pays thoughtful and high tribute to the late Dr. E. D. Nixon.

"White and dazzling

In the moon's fair light she looked."

Nothing remarkable about that! She was fair to look upon, as a matter of course; and the dazzling effect was produced by her white robes—cleansed and brightened by a liberal use of

KIRK'S

AMERICAN FAMILY

SOAP

That's one of the peculiarities of KIRK'S Soaps. Clothes washed by them always attract attention by their purity and brightness.

JAS. S. KIRK & CO., Chicago.

Dusky Diamond Tar Soap The Soap for Cuts Wounds and Bruises



286 WOODLAWN TERRACE.

(Bet. 65th and 66th Street.)

CHICAGO.



FOR WORLD'S FAIR VISITORS.

...UNITY BUILDING...

When you come to the World's Fair you will want to avoid the inconvenience of going to and from the city each day in crowded cars. With this end in view would it not be wise for you to engage rooms now at

UNITY BUILDING.

A new permanent brick building containing but forty rooms, within five minutes' walk of the World's Fair entrance and the Illinois Central Station (at 67th street). Unitarians are especially invited, as we hope to make it a headquarters for people of liberal religious faith.

Breakfast will be served in the building.

Certificates are transferable.

The house and its management are endorsed by all Unitarian ministers in Chicago.

TERMS:

Certificate for single bed, 2 in room, for 5 days - - - - \$8.00
Certificate for one-half double bed for 5 days - - - - 7.00

All applications for tickets should be addressed and checks drawn to the order of Mrs. R. Howard Kelly, Chairman, 1018 Chamber of Commerce Building, Chicago, Illinois.

Mrs. Kelly's bond as custodian of these funds has been duly filed.

For further information apply to either of the following committee:

Mrs. R. Howard Kelly, Chairman.
Miss A. A. Ogden, Room 24, Custom House, Chicago.
Mrs. M. H. Lackersteen, 5038 Washington Ave., Chicago.

Committee.

GEO. H. ELLIS' NEWEST BOOKS.

Members of One Body. Six sermons by Rev. S. M. CROTHERS of St. Paul, subjects: Roman Catholicism, Calvinism, Methodism, Rationalism, Mysticism, the Unity of Christendom. Cloth, 75 cents, paper, 50 cents.

Afterglow. Four discourses by FREDERIC A. HINKLEY. Subjects: Voices out of the Silence, They had all Things Common, Spiritual Awakening, "The Star! the Star!" Cloth, 50 cents.

The Evolution of Christianity. A new volume of sermons by MINOT J. SAVAGE. Cloth, 12mo, \$1.00.

Mailed to any address on receipt of price, by WESTERN UNITARIAN SUNDAY SCHOOL SOCIETY, 175 Dearborn Street, Chicago.

GOOD TO READ

BUT NOT SO

GOOD TO SELL

are paper covered books when their covers are a little soiled. We have disposed of many such to UNITY subscribers at low prices. We have copies of a few such books now on hand, as follows:

The Auroraphone, by Cyrus Cole, 15 cents.
St. Solifer, with Other Worthies and Unworthies, by James Vila Blake, 15 cents.
Dreams, by Oliver Schreiner, 15 cents.
John Auburntop, Novelist, by Anson Uriel Hancock, 20 cents.

An Ounce of Prevention: to Save America from having a Government of the Few, by the Few, and for the Few, by Augustus Jacobson, 15 cents.

History of the Arguments for the Existence of God, by Dr. Aaron Hahn, 20 cents.

The Rice Mills of Port Mystery, by B. F. Heuston, 20 cents.

In Darkest England, by General Booth, 15 cents.

Circumstances Beyond Control, or a Hopeless Case, by Luther H. Bickford, 15 cents.

These prices include postage, but are no subject to our usual discounts to booksellers and holders of our co-operative publishing bonds. Our supply of the books is limited.

CHARLES H. KERR & CO., PUBLISHERS.
350 DEARBORN ST., CHICAGO.

5 TRACTS about SCIENCE and RELIGION, showing the relation of the two and how the great religious beliefs of the world have been affected by the doctrine of Evolution. Blake, Potter, Powell, Savage and Simmons are the writers. All mailed for 10 cents.
UNITY PUBLISHING COMMITTEE, 175 Dearborn St., Chicago.



If You Want Work

that is pleasant and profitable, send us your address immediately. We teach men and women how to earn from \$5 per day to \$3,000 per year without having had previous experience, and furnish the employment at which they can make that amount. Capital unnecessary. A trial will cost you nothing. Write to day and address.

E. C. ALLEN & CO.,

Box 1001.

Augusta, Me.

POWDER POINT SCHOOL

Duxbury, Mass. Ample grounds on Plymouth Bay. Individual teaching. Laboratories. 50 boys.
F. B. KNAPP.

TRUTHS FOR THE TIMES. Fifty affirmations concerning the Relations of Christianity to Free Religion. By Francis E. Abbott. 10 cents, post paid.
CHARLES H. KERR & CO., Pub., 175 Dearborn St., Chicago.

The Home.

Helps to High Living.

- Sun.*—It requires a great heart to turn small things to heavenly uses.
- Mon.*—The home is the nursery of republican simplicity and republican virtue.
- Tues.*—In every circle woman fixes a standard of morality, above which few men care to rise.
- Wed.*—The only hope for the moral advancement of society is to keep woman in the advance guard.
- Thur.*—With the right spirit no occupation is trifling, no duty insignificant.
- Fri.*—The most enduring influence is that which begins at home.
- Sat.*—There is but one way for any of us to exert a true influence, and that is by being true and faithful ourselves.

—W. G. Eliot.

The Stubborn Boot.

"Bother!" was all John Clatterby said; His breath came quick, and his cheek was red; He flourished his elbows, and looked absurd, While over and over his "Bother!" I heard.

Harder and harder the fellow worked, Vainly and savagely still he jerked; The boot half on would dangle and flap—"Bother!" and then he burst the strap.

Redder than ever his hot cheek flamed; Harder than ever he fumed and blamed; He wriggled his heel, and tugged at the leather Till knees and chin came bumping together.

"My boy!" said I, in a voice like a flute, "Why not—ahem!—try the mate of that boot; Or the other foot?"—"I'm a goose," laughed John, As he stood, in a flash, with his two boots on.

In half the affairs
Of this busy life,
(As that same day
I said to my wife),
Our troubles come
From trying to put
The left-hand shoe
On the right-hand foot,
Or vice versa
(Meaning, reverse, sir),
To try to force,
As quite of course,
Any wrong foot
In the right shoe,
Is the silliest thing
A man can do.
—Hearth and Home.

A Chapter on Bats.

The bats of the world, of which there are over four hundred species, are sometimes divided into three groups, according as they may belong to those without nose appendages, those with nose appendages or those which feed wholly on fruits, the last being the most interesting and the most highly organized members of the hand-winged division of animals or Cheiroptera.

About the time in the evening when the birds are retiring to sleep the bats awaken and begin to fly, serving by night much the same purpose that the swallows do in the day, being equally useful in preserving the atmosphere in proper condition for breathing by the destruction of hosts of insects which might otherwise become unendurable. We thus owe the bats a debt of gratitude as well as the birds, and it is well to remember that they hold their place in nature by divine appointment, and to regard

them as blessings instead of objects of fear. All our species are perfectly harmless, and but one inconvenience can arise from their intrusion into our houses. They are afflicted with parasites which become extremely offensive when introduced into beds and bedding. On this account, where it is possible, they should be rigidly excluded from our dwellings, wire netting to windows and doors being a useful precaution. After their long sleep in the daytime the first thing which bats do is to fly to water as they require an abundance for drink. Later they may be seen flitting in every direction in search of food. They are fond of uninhabited places, often hiding in belfries and old undisturbed garrets where they pass the winter in a state of hibernation.

The bats of Central and South America and those of the Old World are extremely interesting, but the limits of our space forbid anything further at the present time.—*Graceanna Lewis, in Friend's Intelligencer.*

Viennese Young Ladies.

American ladies bring home much interesting information as to the manners and customs of foreign countries. Miss Marie Pitman, in her book—"European Breezes"—gives many interesting facts relating to the ladies of Vienna. She dwells particularly upon the extent and thoroughness of their education.

No Viennese lady is considered to have been properly brought up unless her physical training has been carefully attended to. She must be able to swim, to take long walks without tiring, and to ride on horseback gracefully and skilfully.

She must be expert in needlework of many kinds, from the cutting and fitting of undergarments to lace-making and embroidery. These accomplishments are frequently acquired by serving a regular apprenticeship to a dressmaker.

Her memory is exercised from childhood until it is wonderfully quick and accurate. It is not uncommon for a young lady to be able to repeat by heart, after once hearing it, any poem of moderate length that takes her fancy.

The Viennese lady is taught to cook, and can tell exactly how and in what order the courses of a grand banquet should be served. This knowledge is acquired neither in her own kitchen nor at a cooking-school, but in a manner peculiar to Vienna, where no famous cook accepts a situation without making it a part of the contract that he shall receive in his employer's kitchen as many noble ladies as he desires for pupils.

A Little Mourner.

A common-looking dog dead in the gutter is a repulsive object. Past such a one people were hurrying one day, when a little boy, thinly clad, and hobbling on a crutch, called: "Here Bowser!" and then taking in the situation dropped his crutch, and kneeling by the dead dog cried, as if his heart was broken, "O Bowser! is you dead, and can't go home with me?" It took but a moment to change the expression on faces from one of contempt to that of pity and sympathy. The boy was but a poor waif; but he kneeled by the side of his best-loved earthly friend, and he was dead. Merchants and well-dressed ladies stopped with kind words and expressions of sympathy for the little mourner. One gentleman, appreciating the grief of the boy, called an expressman, and told him to take the boy and his dead pet to his home, or to some place where he could be buried as the boy might direct, and call upon him for his pay. The burying of a dog is not much, but the

binding up the wounds in the heart of that poor boy on his crutch was an act worthy of permanent record.—*Inter Ocean.*

Essentials of Character.

VIII.

ORDER.

"Let all things be done decently and in order."

HEAVEN'S FIRST LAW.—Order has been called heaven's first law, because it is a principle of the universe and nothing in nature comes hap-hazard, but all things in their regular order. Boys and girls and men and women, too, should follow nature and guide their lives by order. In this way the nobility of their characters becomes of the greatest service to themselves and others. In a great store where thousands of articles are kept, all must be in order. If an article is called for, it must be available at a moment's notice, or its value is impaired. So the things that you have in your desk or your room, your pocket or your head, must also be in order or their value is greatly impaired. Order not only gives greater value to the things which you possess, but to yourself. Your health must be preserved by regular sleep, food and habits of life; your mind becomes a valuable store-house when you have filled it in an orderly way and can quickly make use of the things you have learned. The orderly person saves much time which the disorderly one loses searching for mislaid things. He also saves the discomfort, worry and ill-temper which such things cause. He does not waste time setting to rights what ought always to have been in order. Therefore he enters upon every day's task with better conditions of mind and body; for this reason, he works easier and lives longer. The worry and discomfort of the disorderly person wears him out.

IN THE HOME, order should begin with our first knowledge of things; for order can make any home far more pleasant for all sharers of it. How many weary steps can be saved the mother if every child keeps all his or her things in order in sleeping-room, play-room or parlor! How much more could be done for the home if so much time had not to be used setting things to rights. Then how much better you feel when you introduce a friend into your neat and well-ordered home; where everything speaks of the good habits of all who live there.

IN THE SCHOOL-ROOM, order must be the first law. Remember that honesty requires order here, for disorder steals away some of the time of teachers and pupils, as well as your own time. Then if your desk and books are kept in order, regular habits of study cultivated and all school duties attended to in their proper time and order, you will gain more knowledge and save much discomfort and ill temper. Your education will be good or bad, not according as you know much or little, but as your knowledge is reduced to order or is a mere jumble of facts without arrangement.

ON THE PLAYGROUND, as everywhere else order and method contribute to the pleasure; and if games are conducted in an orderly manner and play-things are kept in place, the habits there cultivated will help to set the whole life into good ways.

IN SOCIAL LIFE, the formalities of daily intercourse make a part of the good order of life and enable us to mingle in society with ease and pleasure. Good manners form a part of the order of the social world.

IN BUSINESS, order is especially necessary. Book-keeping is a part of business reduced to exact order; and all other parts must be kept in good order or failure is sure. When you leave school and enter upon business, habits of order, which have hitherto been a help and convenience, become now a prime necessity. The great improvements, which have been made in the conduct of business, have simply been the introduction of better methods, or better order. The boy who starts with good habits of order has already won a large share of the elements of success.

IN SUNDAY-SCHOOL AND IN CHURCH, we think of good order as a matter of course. It helps to make an impressive and beautiful service and is thereby an aid to religious thought and reverent spirit.



Every Lady

in Chicago and Vicinity should be interested in our Reduction Sale.

About May 1st

we remove to our new retail store in the Columbus Memorial Building, State and Washington-sts.

To Move

our entire stock would entail a large expense.

We Prefer

to allow you what the moving would cost us.

Hence Our Offer of

10 to 50
Per Cent
Discount

on each and every item in our entire stock—

China, Glass,
Ornaments,
Toilet Sets,
Lamps, etc. *

This Is

Certainly a very unusual opportunity for adding to your China and Glassware the best and choicest selections at greatly reduced prices.

The Unquestioned

High quality of our goods gives this sale additional value and importance.

PITKIN AND BROOKS

State and Lake Streets,
CHICAGO.

FOR SALE.

Choice First Mortgage Securities, netting investors 7 per cent per annum.

Address

**MUTUAL HOME
IMPROVEMENT CO.,**

161 La Salle St., Chicago.

MY WIFE SAYS SHE CANNOT SEE HOW YOU DO IT FOR THE MONEY.
\$12 Buys a \$65.00 Improved Oxford Singer Sewing Machine; perfect working, reliable, finely finished, adapted to light and heavy work, with a complete set of the latest improved attachments. FREE. Each machine is guaranteed for 5 years. Buy direct from our factory, and save dealers and agents' profits. FREE TRIAL and FREE CATALOGUE.
OXFORD MFG. CO., DEPT. B.34 Chicago, Ill.

BICYCLE TO ANY BOY OR GIRL under 18 years of age who will work for us after school. NO MONEY NEEDED. Send this ad. to A. CURTIS & CO., 62 WEST QUINCY ST., CHICAGO, ILL. **FREE**

Jocoseria.

Mrs. Foraclogue.—And you say the minister refused to christen your baby "Nebuchadnezzar"? What was the reason?
Mrs. Quiverful—He stuttered.

"Does the usher belong to the church?"
"Certainly; what do you mean?" "Nothing—one might infer from his actions that the church belonged to him."

"Rev. Dr. Thirdly wants \$5,000 to come to us." "Why, a month ago he agreed to accept a call at \$4,000." "Yes, but he's been accused of heresy since then."

A burning question: "Will the coal last until time to take down the stove?"
The season is rapidly approaching when the ice man is cool and his bills are collected.

Mrs. Fussy—Dear, dear! I wonder what makes that parrot swear so? Mr. Fussy, (who has his own views on the subject)—I suppose he has picked up the remarks that the neighbors make about him.

Daisy—When I get big like you, mamma, I'm going to marry a doctor or a minister.
Mamma—Why, my dear? Daisy—'Cause, if I marry a doctor I can get well for nothing, and if I marry a minister I can be good for nothing.—*Funny Folks.*

"They are going to try the minister for heresy," said Deacon Potterby.

"How so?" asked the sinner.

"Why, we had a pound party for his benefit a couple of weeks ago, and what did he do but have a pair of scales and weigh everything that was brought in."

One of Ralph Waldo Emerson's arguments for equal suffrage was that the tendency of men and women is toward opposite extremes; and that if both men and women voted, these opposite tendencies would neutralize and correct each other. Something of the sort seems to be badly needed.—*Woman's Journal.*

"I never in my life," said Dean Stanley to his wife, after a sermon in Westminster Abbey, "so touched the congregation. They were entranced; every eye was upon me from the first word to the last." "No wonder," said Lady Augusta; "your gloves were inside your hat, and when you took it off they remained on top of your head all through the sermon."

A Maori whose requests for blankets had at last elicited a decided refusal from the missionary, exclaimed, "Kapai!" (good), "no more blankets, no more hallelujahs," and thereupon returned to the faith of his fathers. No less humorous, though in another way, was the plea of a Maori in litigation for a piece of land. Being called on to tell the court on what proof he relied for his title, he pointed to the rival claimant and said simply, "I ate his father."—*The Argonaut.*

"Grandmother here's the minister," said her pet granddaughter in an awe-struck voice. Minister and parishioner talked very pleasantly until he touched on sanctification and foreordination, and in a sudden burst of eloquence, said: "Madam, do you not believe in Him who first took you out of the land of Egypt, out of the house of bondage?" "Egypt?" shrieked the irate old lady, lifting her hands in pious horror; "the way lies are told about me! I have never been past the Falls of Schuylkill in all my life."

"Down in the mountain regions of Virginia," said a commercial traveler to the Indianapolis Journal man, "there exists a good deal of the old-fashioned piety which prevailed in the days when it was customary to run a dagger into an obnoxious person's gizzard and then pray for the repose of his soul."

"I was traveling on horseback, of course, through that region last summer, when I came across an old fellow half hidden in the underbrush by the side of the road. He was sitting so quiet and his weather-beaten clothes so well matched the prevailing tints of the locality that I should have probably passed without seeing him if my horse had not shied. When he saw that he was discovered he stood up and looked at me for a moment or two without speaking. As he had a rifle that looked at that instant to be near seven feet long thrown across his arm I felt it my duty to be sociable. I said:

"Hunting?"

"No," said he, "I hain't. I'm a-waitin' fer Jim Allison to come this way, an' if the Lord is willin' I 'low to blow the top of his—head off."

Are You Married?

It is the small annoyances that worry—sour milk over night, no milk-man in the morning; no cream for the coffee; no milk for the baby. The Gail Borden Eagle Brand Condensed Milk is always ready for use. Grocers and Druggists.

—BEECHAM'S PILLS sell well because they cure.

AYER'S Sarsaparilla CURES



HUNDREDS

of Physicians

SAY SO

THOUSANDS

of Druggists

SAY SO

MILLIONS

of Patients

SAY SO

TAKE IT

and you will

SAY SO

Ayer's Sarsaparilla, better than any other Spring Medicine, fully prepares the system to resist the ailments and epidemics peculiar to March, April, May. It purifies, vitalizes, and enriches the blood, quickens the appetite and imparts real and lasting benefit to every tissue and organ of the body. Positive proof of this statement may be had from anyone who has faithfully taken this wonderful medicine.

Read the statement of NATHAN S. CLEAVELAND, whose father was for 60 years Professor in Bowdoin College, Brunswick, Me.: "I believe that Ayer's Sarsaparilla has no equal as a blood-purifier and Spring medicine. For Loss of Energy, That Tired Feeling, for Debility, Dizziness, Indigestion, or Dyspepsia, or for Loss of Appetite, this remedy has to me always been an unfailing specific. It gives tone to the stomach, aids digestion, overcomes restlessness, irritability, and nervousness, and exerts a beneficial and healthy action as a brain and nerve restorative. My father believed in the great medicinal value of this remedy, and never failed to recommend it, whenever opportunity offered. Some years ago, he urged my youngest sister to take it for debility, and a low state of the blood, and the result of her following his advice was very gratifying. She improved in health and strength from the first and was soon as well as ever. Whenever any one asks me, 'What do you consider the best blood-purifier?' my answer is, 'Ayer's Sarsaparilla.'"—NATHAN S. CLEAVELAND, 376 Centre St., Jamaica Plain, Mass.

Ayer's Sarsaparilla

Cures others, will cure you

Subscribe for Unity.

If you are interested in liberal religious thought, if you wish to keep up with the growth of religious ideas, if you believe in freedom, fellowship and character in religion, then subscribe for UNITY.

The present year will be an important one to the spirit of religious liberality. The various Congresses to be held in connection with the World's Fair, and the World's Fair itself, will be mighty agents in spreading the liberal sentiment. This year men's minds will broaden. The far-reaching effect of the World's Fair in the development of the love the good, true and beautiful will be its greatest glory.

The pages of UNITY will help in teaching the lessons to be drawn from this great event of the year.

UNITY under its new management will shortly change its shape and increase its size, and add in many respects to the style of its make-up.

Subscribe for
Unity.

Address
THE UNITY PUBLISHING CO.

175 Dearborn Street,
CHICAGO.

Notes about New Books.

CHARLES H. KERR AND COMPANY, though no longer the publishers of UNITY, continue the publication of liberal, scientific and miscellaneous books, and hope to deserve as before the patronage of UNITY's readers. They have removed to 175 Monroe street, two blocks west of UNITY office, where they will be glad to see their friends.

They have just issued a second edition of William Mackintire Salter's "First Steps in Philosophy," the first edition of which met with a cordial reception from the best critics, and was sold out in an encouragingly short space of time. (Cloth, \$1.00.)

They have just ready a new volume of delightful little stories for summer reading, entitled "Silhouettes from Life," by Anson Uriel Hancock. It contains twelve short stories or sketches illustrative of pioneer life on the prairies of Nebraska and in the backwoods of Michigan. (Cloth, \$1.00.)

They have in press a poem for the Columbus Centennial by Louis James Block, whose previous book of "Dramatic Sketches and Poems," published by an eastern house, met wide recognition. The new poem will be entitled "El Nuevo Mundo," and will be published in handsome cloth binding at \$1.00.

They are now rapidly closing out the twenty-first thousand of "The Faith that makes Faithful," by William C. Gannett and Jenkin Lloyd Jones. (Cloth, \$1.00 paper 50 cents.)

They have on hand a limited edition of "The Thought of God," poems by Frederick L. Hosmer and William C. Gannett. (Paper 50 cents; white vellum cloth, \$1.00; full morocco, gilt top, \$1.50)

They have lately received a cordial and encouraging letter from Frances E. Willard in London, expressing her appreciation of Dr. C. T. Stockwell's remarkable book "The Evolution of Immortality," and promising an early review of it from her own pen in the *Union Signal*. (Cloth, 60 cents.)

They have lately prepared a new circular of W. H. Van Ornum's searching social study "Why Government at All," which shows the impression made by this daring and original work upon some of the prominent journalists of America. (Paper 50 cents; half leather, \$1.50.)

They have in press a thoroughly scientific and practical manual of over 300 pages called "Information for Nurses," by Martin W. Curran of the Bellevue Hospital in Brooklyn, which will prove invaluable both in the hospital and home. A descriptive circular will soon be ready.

They publish and control many more valuable and interesting works, fiction, ethics, poetry, science, and sociology, of which they will gladly send lists on application.

They have lately, without changing the firm name, which remains as when the business was solely owned by Mr. Kerr, organized under the laws of Illinois as a stock company, with one thousand shares of ten dollars each. This has been done to extend the principle of co-operation. The holders of shares from one up will have the privilege of purchasing the books of the house at the lowest wholesale prices, and will moreover share equally with the managers in the profits that accrue not only from the business of publishing but from an extensive business in the manufacture of book plates for other publishers. Charles H. Kerr is president of the new company, and will be glad to give full information either in person or by letter to any who may be interested in this announcement.

The books mentioned above may be had at the office of THE UNITY, or will be mailed by Charles H. Kerr and Company (on receipt of price.)

CHARLES H. KERR & CO.,

175 MONROE ST., CHICAGO.